roadside chaykhana between Kawlokan and the barracks. With the reputations of their daughters in mind, the townspeople of Rowanduz keep the enlisted personnel of the army at some distance, and, because the army has greater freedom in Kawlokan, describe its population, perhaps a hundred in all, as being wholly made up of "prostitutes and procurers." There seems to be no truth in the accusation. In addition, they do not tolerate arrack-drinking by enlisted men in Rowanduz. The story is often told how several years ago a soldier managed to become intoxicated while in town and made loud and unseemly remarks in a chaykhana. He was thrown into the gorge, and, in the inquiry into his death, the townspeople asserted that, while drunk, he claimed "he was able to fly," and that they knew nothing of the matter beyond this.

There are, at times, government agents of other departments at work in the district, for example, those of the Directorate-General of Agriculture, but their connections are with Erbil or Baghdad, rather than with Rowanduz itself. Some of the most important of these are the engineers of the department charged with public works, for they utilize local labor in their constructions. In the summer of 1951 one such engineer was engaged in resurfacing the road between Rowanduz and Jiadian, and some fifty men from Rowanduz and the district were employed in this work. There are any number of others, such as repairmen for the telephone and telegraph lines, who frequent the area.

does not command a high price, but provides plenty of 305
leisure and social intercourse. The barber, as in
Europe or America, is a notorious channel of gossip, and, [521]
albeit poor, thinks of himself as a person of some im- [554]
portance in the community.

Much miscellaneous transport is required for short 492
distances by a town such as Rowanduz, for example, of build-
ing materials or firewood, and a number of men find em-
ployment as muleteers, furnishing their own beasts and
working by contract. "Muleteer" is a misnomer, inasmuch
as both mules and donkeys are in use, the latter animal
even thought preferable by reason of its cheapness and
docility. Little harness is used, and the secret of load-
ing the beasts consists in dividing the load and balancing
it across the back on the animal's flanks, tied up in
bundles, as with wood, or stitched in twin burlap sacks.
Brightly-coloured saddle-bags of heavy woven wool, not
unlike rugs in texture, may be purchased, and many
animals are caparisoned with tassels and other decorations.
The muleteer keeps his animal near or within his house at
night, and their departure from the bazar on a variety of
commissions is a feature of early morning.

For longer distances and heavier loads, particularly 494
the great quantity of materiel which comes from Erbil, the [493]
town has the use of two lorries. One belongs to a local
entrepreneur, Hasan Nopal, who is also its driver, and who
was in 1951 under contract to the government on road [499]

construction in the valley. The other is the property of Lali Khan, head of the House of Isma'il Beg, and is more regularly used to transport merchandise from Erbil. In addition, there is a bus service between the town and the city with two decrepit British station wagons serving as vehicles. When the first of these was put in service some years ago, it was known as bus to the townspeople, but when the second appeared it was personified as Baba Bus, "Father Bus," and the second, Kurri Bus, "Son of Bus." These vehicles make the trip twice or three times each week, departing from the square near the great mosque early in the morning, their roofs piled high with luggage, and, by the time Shaqlawa is reached, the interior crammed with passengers. They are owned in Erbil, however, and their drivers live in that city.

The garage is to be found across from the great mosque, and consists of an enclosed courtyard. In a locked storeroom opening on the yard there is a supply of gasoline for sale in five-gallon tins. The garage is operated by a merchant hired by Lali Khan, its owner, and her lorry is usually parked in its courtyard. It should be noticed that aside from those of the government and the two privately-owned lorries, no other vehicles are permanently at the town. Taxis, hired by chieftains or wealthy persons, arrive frequently, but they are almost all derived from Erbil. Sayyid Ahmad of Batas, one of the sons of the famous Shaykh Taha, regularly arrived to visit the House of